

Questions

I have been reading a little about the Acts 28 position and it seems to bring further light to scripture. Out of curiosity, what would be your thoughts on Paul's remarks on the "one body" in Corinthians and Galatians and the no difference between Jew or Gentile in Galatians and I think Romans? Also, what are some good hard copy Acts 28 books I can read? One more question, do you believe the Holy Spirit through Paul was indeed offering the promised Kingdom? J

Our Response.

In the matter of the "one body" of Corinthians and Romans and Galatians we note that in every context, the supernatural gifts are either the theme or prominent. Every text has a context as you know and what we need to find is Paul's accompanying statement that Christ is the Head over the church which is His Body. Do we find such claims in any of those letters and the answer must be no.

In 1Cor.12 the opening verse sets the context;

Now concerning spiritual gifts, brothers, I would not have you ignorant. [1Co 12: 1](#)

Developing his theme Paul goes on to write;

But the one and the same Spirit works all these things, distributing separately to each one as He desires. For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ. For also by one Spirit we are all baptized into one body, whether Jews or Greeks, whether bond or free, even all were made to drink into one Spirit. [1Co 12: 11-13](#)

Notice drink into one spirit is in harmony with the Holy Spirit distributing to each one, this is being baptized into one body. They were not baptized with supernatural gifts into the church which is His Body, there are no supernatural gifts in the church which is His body, see Eph.4:7-13. When Paul says "drink into one spirit" he had already mentioned drinking in 1Cor.10:4. I'm certain you will agree that the exodus under Moses did not anticipate the church which is His Body.

Continuing Paul's theme in 1Cor.12, he then speaks of the believers as being figuratively certain parts of the human body thus;

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. [1Co 12: 14-18](#)

Here we have serious doubts that this passage is about the church which is His Body of Ephesians and Colossians because some members were the eye, and nose and ears but CHRIST is the HEAD in our calling. The body of Corinthians is the human body used as a figure of the supernatural gifts about which the Corinthians were dividing as to importance. Remember, Paul was correcting them, they were carnal, they were not able, even as he wrote, to take strong meat, 1Cor.3:1-3.

Thus Paul concludes that some members are less honorable, weaker and he writes against their divisions thus, it is not about the great church which is His Body, but about the gifts which they all enjoyed but about which they were divided. This is the context:

[That there should be no schism in the body; but that the members should have the same care one for another. 1Co 12:25](#)

Thus he writes that they are the body (of different gifts) of Christ 1Cor.12:27. I'm not sure if you're KJV only, but even so, the original language says a body of Christ. However this is not important because Romans was written after Corinthians and again in a context of gifts, not church structure and relationship, Paul writes;

[For as we have many members in one body, and all members have not the same office: **So we, being many, are one body in Christ**, and every one members one of another. **Having then gifts differing** according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Rom 12:4-6](#)

One Body IN Christ with gifts differing. Not the church which is His body; this is not our calling. Look at the hope of Romans 15:4-13 which is all earthly.

Do you see how Romans and Corinthians are identical, it is about supernatural gifts being like the functions of a human body which work together. Nowhere in Corinthians or Romans does Paul write as Christ the Head over the church which is His Body.

Now, here is what is important. If 1Cor.12 is about the church which is His body, then Paul had a memory lapse when he wrote the second letter because he said this;

[For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2Co 11:2](#)

Paul is writing to the same believers describing them as virgins with Christ as husband, this is not the Head and Body relationship of Ephesians and Colossians. The Corinthians were a chaste virgin, not the one body, 2Cor.11:2 proves the body of 1Cor.12 was not the church

which is His Body but the human body used to show how the gifts worked together.

In Galatians (see the supernatural gifts here as well) the gentile believers were blessed with faithful Abraham who was their father, 3:7. In verse 8 Paul writes the gospel was preached before to Abraham so it wasn't a gospel that was hidden in God (as in Eph.3), it can't be.

In Chapter 4 Paul writes the Gentile and Jewish believers were like Isaac, children of promise and the Jerusalem above was their mother, 4:26-28.

In Galatians we have Jew and Gentile believers blessed with supernatural gifts, justification by faith, but Abraham was their father, the New Jerusalem was their mother, and they were like Isaac, children of Promise. It is impossible that this is the church which is His Body.

Isaac was the heir, the child given the inheritance which is the Land given to Abraham by promise, see Gen.15 and Gal.3:18. The inheritance of the gentile believers of the Acts period was the Land given by promise before the Law, this is not heavenly places. The church which is His Body is not blessed with faithful Abraham. Thus while there was no difference as to being forgiven and justified by grace through faith, there was a difference during Acts it was Jew first but in Christ there was no Jew or Gentile because they were Abraham's seed. Paul says so clearly;
[And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal 3:29](#)
None of this has anything to do with us, dispensationally. They were in Christ but this does not mean in the body. We are in Christ today but we are not Abraham's seed and heirs according to any promise given to Abraham.

In Romans, there is no difference in the matter of sin and sins forgiven (Acts 15:9), but it was Jew first and in Romans Paul writes this;
[It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom 15:27](#)
The gentiles were obliged to help Israel financially because they were enjoying Israel's spiritual things. Ephesians and Colossians is not about sharing Israel's spiritual things.

Finally, was Paul presenting the truths of Ephesians in the Acts period or was the Holy Spirit offering the Kingdom of the Old Testament through Paul. First up Paul said his hope during Acts was this;
[And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God](#)

day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. [Act 26:6-7](#)

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. [Act 28:20](#)

Also before Agrippa he said this plain statement;
Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: [Act 26:22](#)

The hope Paul held late in the Acts period (so no progressive revelation), was the same hope the 12 tribes held and in this context he was saying none other things. But here is something more powerful. When Paul turned to the Gentiles in Acts 13 it was according to prophecy, not mystery;

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. [Act 13:47](#) For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. [Act 13:46-47](#)

The inclusion of the gentiles was not as the church which is His body. Please go back and read Isaiah 49 which is Paul's authority to include the Gentiles or nations. Is.49 is about the restoration and re-gathering of Israel.

in Acts 15 when James speaks to the inclusion of the Gentiles it is according to prophesy again, see acts 15:13-19 and Amos 9:11-12. Notice Amos is about Gentiles included at the rebuilding of Israel's tabernacle, not the church which is His Body. These are very plain statements of Scripture that the Nations or Gentiles were included according to prophesy and are not the one new man of Eph.2 where neither Jew nor Gentile has any advantage.

Isaiah 49 and Amos are prophesy not mystery and speak of Israel's restoration. So yes, Paul's ministry was leading to the same promise Peter preached in Acts 3:17-26. If Israel had repented then the Lord would have returned in their own lifetime and the kingdom would have been restored. No wonder Paul said "we shall not all die" which included himself. No wonder Paul told the believers to remain single and live as though they didn't have any wives because the time was short, see 1Cor.7 and 10:11.